

THE  
Form. and Order  
OF THE  
CORONATION  
OF  
CHARLES

The Second,  
King of SCOTLAND, England,  
France, and Ireland,  
As it was acted and done a SCHOONE,  
The first day of January, 1651.  
By Mr. ROBERT DOWGLAS,

i. Chron: 29. 23:

Then Solomon sate on the Throne of the LORD, as King, in stead of David his Father, and prospered, and all Israel obeyed him.

Proverbs 20 8.

A King that sitteth in the Throne of Judgement,  
Scattereth all evil from his Eyes.

Proverbs 25 5.

Take away the Wicked from before the King, and  
Throne shall be established in Righteousness.

ABERDEEN,

Imprinted by James Brown, 1651.



CORONATION  
O F  
CHARLES  
The Second,  
King of Scotland, England, France, and  
Ireland,  
Done at Schoon, the first day of Jan: 1651.

**F**irst, the Kings Majesty, in a Princes Robe, was conducted from his Bed chamber, by the Constable on his right hand, and the Marshall on his left hand, to the Chamber of Presence, and there, was placed in a Chair, under a Cloath of State, by the Lord Angus, Chamberlaine, appointed by the King for that Day, and there, after a little Repose, the Noblemen, with the Commissioners of Barrons, and Burrows, entered the Hall, and presented themselves before his Majesty.

Thereafter, the Lord Chancellour spoke to the King, to this purpose; Sir, your good Subjects desire You may be Crowned, as the righteous

4 The KING's Coronation,  
righteous and lawfull Heir of the Crown of  
this Kingdom ; that You would maintain Religion  
as it is presently professed and established, conform  
to the National Covenant, League, and Covenant,  
according to your Declaration at Dunfermline  
in August last ; Also that You would be Gra-  
ciousl. pleased to receive them under our High-  
ness Protection, to Govern them by the Laws of  
the Kingdom and to defend them in their Rights  
and Liberties, by your Royall Power, offering  
themselves in most humble manner to your Majesty,  
with their Vowes to bestow Land, Life, and what  
else is in their Power, for the Maintenance of Re-  
ligion, for the Safety of Your Majestys Sacred  
Person and maintenance of your Crown, which  
they Entreat Your Majesty to accept, and Pray  
ALMIGHTIE GOD, that for many years you  
may happily enjoy the same.

The King made this Answer ; I do esteem  
the Affections of my good People, more than the  
Crowns of many Kingdoms, and shall be ready  
by GODS Assistance to bestow my Life in their  
Defence ; Wishing to Live no longer, then I may  
see Religion, and this Kingdom flourish in all  
Happiness.

Thereafter, the Commissioners of Bur-  
rows, and of Barrons, and the Noble  
men accompanied his Majesty to the Kirk  
of Schoone, in Order and Rank according to  
their Quality, two and two. The

## The KING's Coronation.

5

The Spurrs being carried by the Earl of Eglington.

Next, The Sword by the Earl of Rothes.  
Then the Scepter by the Earl of Crawford  
and Lindsey.

And the Crown by the Marquis of Argyle,  
immediately before the King.

Then came the King, with the great  
Constable on his right hand, and the great  
Marshall on his left Hand his Train being  
carried by the Lord Breskine, the Lord  
Montgomery, the Lord Newbottle, and the  
Lord Macblene, four Earls eldest Sons; under  
a Canopic of Crimson Velvet, supported by  
six Earls Sons; to wit, The Lord Drum-  
mond, The Lord Carnegie, The Lord Ram-  
sey, The Lord Johnston, The Lord Brecbin,  
The Lord Telfer, and the six carriers, sup-  
ported by six Noblemen's Sons.

Thus the Kings Majesty entered the Kirk,  
The Kirk being fired, and prepared  
with a Table, whereupon the Honours were  
laid, and a Chair set in a fitting place  
for his Majesties hearing of Sermon, over  
against the Minister, and another Chair  
on the other side, where he sat when he  
received the Crown, before which there  
was a Bench decently covered, As also, Seats  
about for Noblemen, Barrons, and Burgessses.

And

And there being also a Stage in a fit place erected of 24 Foot square, about 4 Foot high, from the Ground, covered with Carpets, with two Stairs, one from the west, and another to the East, upon which great Stage, there was another little Stage erected, some two foot high, ascending by two steps; on which the Throne, or Chair of State was set.

The Kirk thus fittingly prepared, The Kings Majestie entered the same, accompanied as aforesaid, and first setteth himself in his Chair, for hearing of Sermon.

All being quietly composed unto Attention, Mr. Robert Douglass, Moderator of the Commission of the General Assembly, after incalling upon GOD by Prayer, Preached the following Sermon.

## SERMON

# SERMON,

Preached at Schoone, January  
first, 1651.

At the CORONATION of CHARLES  
the second, King of SCOTLAND.  
England, France, and Ireland.

By Mr. Robert Dowglas, Minister at  
Edinburgh, Moderator of the Com-  
mission of the General Assembly.

2 KINGS, II. verse, 12. 17.

And he brought forth the Kings Son, and put the Crown  
upon him, and gave him the Testimony, and they made him  
King, and anointed him, and they clapt their hands, and  
said, GOD save the King.

And Jehojada made a Covenant between the LORD  
and the King, and the People, that they should be the  
LORDS People, between the King also and the People.

**I**N this Text of Scripture, you have  
the solemn Enthroning of Joash a  
young King, and that in a very  
troublsome time, for Athaliah the  
Mother of Ahabiah had cruelly Murthered  
the

the Royal Seed, and usurped the Kingdom by the space of six Years. Only this young Prince was preserved by *Jehosheba* the Sister of *Abaziah*, and wise is *Jehoada* the high Priest, being hid with her in the House of the LORD all that time.

Good Interpreters do Conjecture, though *Joash* be called the Son of *Abaziah* that he was not his Son by Nature, but by Succession to the Crown. They lay, that the Race of *Solomon* ceas'd here, and the Kingdom came to the Posterity of *Nathan* the Son of *David*. Because a Chron: 22. q. 1. is said, *The House of Abaziah had no Power to keep the Kingdom*, which they conceive to be for the want of Children in that House. And because of the Abiuditie and Unnaturalness of the Fact, That *Aishathah* the Grand-mother should have cut off her Son Children. I shall not stand upon the matter, only I may say, if they were *Abaziah* his own Children, it was a most Unnatural and Cruel Fact for *Aishathah* to cut off her own Posterity.

For the Usurpation, there might have been two Motives. 1. It seemeth that when *Abaziah* went to Battle, *Aishathah* was left to govern the Kingdom, and her Son *Abaziah* being slain before his return, she thought

the Government sweet, and could not part with it; And because the Royal Seed stood in her way, she cruelly destroyed them, that she might Reign with the greater freedom. 2. She was earnest to set up a false Worship, even the Worship of Baal, which she thought could not be so well done, as by cutting off the Royal Grace, and getting the sole Power in her hands, that she might do what she pleased. H. 2. 2. 2. 2.

The busyness you are about this day, is not unlike. You are to invest a young King in the Throne, in a very troublous time; and Wicked men have risen upon Earth, to pervert the Kingdom, and put to Death the late King most Unnaturally. 1. The Naked Mavies seem to have prevailed with them: These Men by Falshood and Disimulation have gotten Power in their Magistracy, which to them is so sweet, that they are unwilling to part with it; And because the King and his Seed stood in the way, they have made away the King, and Dispossessed his Children, that the sole Power might be in their Hands. 2. They have a number of Damnable Errours, and a false worship to set up, and intend to take away the Ordinances of CHRIST, and Government of his Kirk. All this cannot be done, unless

they have the sole power in their hand, and this they cannot have, till the King and his Posterity be cut off. But I leave this, and come to the present Solemnity. There is a Prince to bee inthroned, good Jebojada will have the Crown put upon his Head.

It may be Questioned, whey they went about this Coronation in a time of so great hazard, when *Abdullah*, had reigned six Years? Had it not been better to have deafeated *Abdullah*, and then to have Crowned the King? Two reasons may be rendered why they delay not the Coronation. 1. To Crown the King, was a dutie they were bound to: Hazard should not make men leave their dutie. They did their dutie and left the Successse to GOD. 2. They Crowned the young King, to endear the peoples affections to their own Native Prince, and to alienate their hearts from her that has usurped the Kingdom. If they had delayed, the King being known to be preserved, it might have brought on, not only compliance with her, but also subjection to her Government, by resting in it, and being content to lay alyde the Righteous Heir of the Crown.

The same is observed in our case, and many wonder that you should Crown the King

King in a dangerous time, when the Ul*sur*  
 p*ers* have such power in the Land. The  
 same reasons may serve to answer for your  
 doing. 1. It is our necessarie dutie to  
 Crown the King upon all hazards, and to  
 leave the successe to GOD. 2. It appeareth  
 now, it hath been too long delaycd. Delay  
 is dangerous, because of the compliance of  
 some, and treacherie of others. If it shall  
 be delayed longer, it is to be feared that the  
 most part shall sit down under the shadow  
 of the Bramble, the destroying Ul*sur**pers*.

I come to the particular handling of the  
 present Text, and to speake from it to the  
 present time. I have read the 12. and 17.  
 Verse Because of these two which meet to-  
 gether, the Crowning of a King, and his  
 renewing the Covenant. Amoagst manie  
 particulars which may be handled from the  
 Text, I shall confine my self to these five.  
 1. The Crown , *He put the Crown upon his  
 head.* 2: The Testimony , *He gave him the  
 Testimony.* 3. The Anointing , *They Anointed him.*  
 These three are in the 12 verse. As for that  
 which is spoken of the Peoples joy, we shall  
 give it a touch when we come to the Peoples  
 duty. 4. The Covenant between GOD,  
 and the King and the People. *Jebojada  
 made a Covenant between GOD and the King*  
*and*

and the people; that they should be the L O R D People 5. The Covenant between the King and the people; Between the King also and the People, both in the 17. verse.

I. First, The Crown is put upon his head. A Crown is the most excellent Badge of Royall Majestie. To discourse on Crown in a State way, I shall leave unto States Men and lay only these three before you of the Crown.

In the putting on of the Crown, it would be well fastned. For Kings Crowns are often times tottering; and this is a time wherein they totter. There are two things that make Kings Crowns to totter, Great Sins, and Great Commotions and Troubles. take heed of both.

Sin 1; There are many sins upon our King and his Family, Sin will make the faire Crown, that ever Men set on, to totter. The sins of former Kings, have made the tottering Crown. I shall not insist here. seeing there hath been a solemn day of Awe, National throughout the Land, on Thursday last for the sins of the Royall Family. I will the L O R D may bless it; and desire the King to be truly humbled for his own sins and the sins of his Fathers house, which have been great. Beware of putting on the

these sins with the Crown; For if you put them on, all the weel-wishers to a King in the three Kingdoms, will not be able to hold on the Crown, and keep it from tottering, yea, from falling, **LORD** take away the Contraversie with the Royall Family, that the Crown may be fast and sure upon the Kings head, without falling or tottering.

2. Troubles and Commotions in a Kingdom, make Crowns to totter. A Crown at the best, and in the most calme time, is full of trouble, which if it were well weight-ed by men, there would not be such hunting after Crowns. I read of Great Man, who considering the Trouble and Care that accompanied a Crown, laid, He would not take it up at his foot, though he might have it for taking. Now if a Crown at the best be so full of troubles, what shall one think of a Crown at the worst, when there are so great commotions, wherein the Crown is directly aimed at? Surely it must be a tottering Crown at the least, Especially when former sins have brought on these Troubles. As the remedy of the former is true Humiliation and turning unto **G O D**; So the remedie of the latter, is *Psal: 21. 3.* (speaking of Davids Crown)

Crown ) Thou settest a Crown of pure Gold upon his head. **GOD** set on Davids Crown and therefore it was settled, Notwithstanding of many Troubles. Men may set on Crowns, and they may be thrown off again; But when **GOD** setteth them on they will be fast. Enemies have touched the Crown of our King; and casten it off the other Kingdom, and have made Toiter in this Kingdom; Both the king who is to be Crowned; and you who are to Crown him. Should deal earnestly with **GOD**, to set the Crown on the King head, and to keep it on against all the commotions of this cruell generation.

2. A King should esteem more of the People he reigneth over, than of his Crown. Kings use to be so taken up with their Crown that they despise their People. I would have a King following **CHRIST**, the King of his People, who sayeth of them, *Is: 62.* *Thou shalt be a Crown of Glory in the Hand of the **LORD**, and a Royal Diadem in the bosom of thy **GOD**.* **CHRIST** accounteth his people his Crown and Diadem; So should a King esteem the People of the **LORD** over whom he ruleth, to be his Crown and Diadem. Take away the People, and the Crown is but an empty Symbole.

3. A King when he getteth his Crown on his Head, should think at the best, it is but a fading Crown. All the Crowns of Kings are but fading Crowns ; Therefore they should have an Eye upon that Crown of Glory that fadeth not away, 1 Pet: 5: 4. And upon a Kingdom that cannot be shaken, Hebr. 12. 28. That Crown and Kingdom belongeth not to Kings, as Kings, but unto Believers ; And a believing King hath this comfort, that when he hath endured a while, and been tryed, he shall receive the Crown of Life, which the LORD hath promised to them that Love Him.

II. The second thing in this Solemnity, is the Testimonic, by this is meant the Law of GOD, so called, because it testifieth of the Mind and Will of GOD. It was Com. manded, Deut. 17. 18. 19. When the King shall sit upon the Throne of his Kingdom, he shall write him a Copie of the Book of the Law, and it shall be with him, that he may Read therein all the days of his Life. The King should have the Testimonic for these three many uses.

I. For his information in the wayes of GOD, Deut. 17. 19. This use of the Kings having the Book of the Law, is Expresed, that he may Learn to Fear the LORD his GOD. The reading of other Books may do a King good.

good for Government, but no Book to teach him the way to Salvation, but the Book of GOD. CHRIST biddeth search the Scriptures, for in them ye think to have Eternal Life, and they testifie of Mee, John 5. 39. He is a Blessed man who Meditateth in the Word of the LORD Day and Night, Psal: I. 1. King David was well acquainted herewise as appereth Ps. 119: Kings should be well exercised in Scripture: It is reported of Alphonsus, King of Arragon, that he did Read the Bible fourteen times, with gloe therupon. I Recommend to the King,

take some Houts for Reading Holy Scripture; It will be a good mean to make him acquainted with GODS Mind, and with Christ a Saviour.

2. For his direction, in Government Kings read Books that they may learn to Govern well, which I condescender, but all the Books a King can read, will not make him Govern to Please GOD, as this Book. I know nothing that is good in Government, but a King may learn it out of the Book of GOD: For this cause Joshua commanded, Jos. 1. 8. That the Book of the Law shall not depart out of his Mouth; And he is commanded to do According to all these commandments. He should not only do him

himself that which is written in it, but do and govern his people according to all that is written in it. King David knew this use of the Testimony, who sayd, *Psal. 119. 24. Thy Testimonies are my delight, and my Counsellours.* The best Counsels that ever a King getteth, are in the Book of GOD: Yea, the Testimonies are the best and surest Counsellours; Because although a Kings Counsellours be never so wise and Trusty yet they use not to be so free with a King as they ought: But the Scriptures will tell Kings very freely both their sin and their duty.

3. For preservation and custody. The King is *Capto sive inque Tabula*, the keeper of both Tables. Not that he should take upon him the power either to dispense the Word of GOD, or to dispense with it: But that he should preserve the Word of GOD, and true Religion according to the Word of GOD, pure, entire, and uncorrupted, within his Dominions; and transmit them to his posteritie; And also be carefull to see his Subjects observe both Tables, and to punish the Transgressours of the same.

The Third thing in this Solemnity is the  
anointing of the King. The anointing of  
Kings was not able to give them the perfect

## Carried the

the Old Testament, for we read not that all the Kings of Judah and Israel were anointed. The Hebrews observe that anointing of Kings was used in three cases: 1. When the son of a Family was made King, as Saul, David. 2. When there was a question for the Crown, as in the case of Solomon and Adonijah. 3. When there was an interruption of the lawfull succession by usurpation as in the case of Jacob; there is an usurpation by the usurpation of Abeliah; Therefore he is anointed. If this Observation hold as it is probable, then it was not absolutely necessary under the Old Testament; And therefore less under the New.

Because it may be layd, that in our case there is an usurpation by usurpation, if we consider, That the Anointing under the Old Testament was typical. Although the Kings were not Types of CHRIST, yet the anointing of Kings, Priests, and Prophets was typical of Christ, and his Offices, but Christ being now come, all these Ceremonies ceased. And therefore the Anointing of Kings need not be used in the New Testament.

It may be layd Anointing of Kings has been in use amongst Christians; not amongst Papists, but Protestants, as in the Kingdom of England, and our late King was Anointed with Oyl. It may be replyed, they who

misled

wed it under the New Testament took it from the Jews, without warrant. It was then in use with the Bishops of Rome, who to keep Kings and Emperours subject to themselves, did swear them to the Pope, when they were anoynted, ( and Jewish Priests did never swear Kings to themselves ) As for England, although the Pope was casten off, yet the subjection of Kings to Bishops was still retained, for they anoynted the King and swear him in the maintenance of their Prelatical dignitie. They are here who were witnesses at the Coronation of the late King. The Bishops behaved to perform that rite, and the King behaved to be sworne to them. But now by the Blessing of GOD Popery and Prelacy are removed. The Bishops as limbs of Antichrist, are put to the door; Let the Anointing of Kings with Oyle go to the door with them, and let them never come in again.

The anointing with materiall Oyle, maketh not a King the Anointed of the LORD, for he is so with it: He is the Anointed of the LORD, whereby Divine Ordinance and appointment is a King. Isa. 43. 1. GOD calleth Cyrus His anointed, yet wee read not that he was anointed with oyle. Kings are the Anointed of the LORD because by the Ordinance of the LORD, their authorit

Authoritie is Sacred and Inviolable. It is enough for us to have the thing, though we withdraw the Ceremonie, which being laid aside I will give some Observations of thing.

1. A King being the L O R D S Anointed, should be thinking upon a better Anointing, even that Spiritual Unction wherewith Believers are anointed, which you have, 1. John 2. 27. *The anointing ye have receivid of Him abides in you;* And Cor. 1. 21. *He that hath anointed us, is GOD who hath also Sealed us.* This anointing not proper to Kings, but Common to Believers, few Kings are so anointed. A King should strive to be a good Christian, and then a good King: The anointing with Grace, is better than the anointing with Oyl. It is of more worth for a King to be the Anointed of the L O R D with Grace than to be the greatest Monarch of the World without it.

2. This anointing may put a King out of the Gifts wherewith Kings should be endued, for discharge of their Royal Calling: For Anointing did signify Gifts of Office. It is laid of Saul, which was anointed King, 1 Sam: 10. 9. *GOD gave him another Heart;* And Chap: 11. *The Spirit of GOD came upon him,* It is not

of a Heart for his Calling, and a Spirit of Ability for Government. It should be our desire this day, that our King may have a Spirit for his Calling; as the Spirit of Wisdom, Fortitude, Justice, and other Princely Endowments.

3. This anointing may put Subjects in mind of the Sacred dues of the Authority of a King. He should be Respected, as the **LORD'S** Anointed. There are diverse sorts of persons, that are Enemies to the Authority of Kings; As 1. *Anabaptists*, who deny there should be Kings in the New Testament; They would have no King, nor Civil Magistrate. 2. The late *Phosinians*, who speak Respectfully of Kings and Magistrates, but they take away from them their Power, and the Exercise of it in the Administration of Justice.

3. These who raise against Kings in open Rebellion, as *Absalom* and *Sheba*, who said, *What have we to do with David, the Son of Jesse, & your Tents, O house of Israel?* & They who do not Rebel openly, yet they despise a King in their Heart, like these Sons of Belial, 1. Sam: 10. last. Who said of Saul after he was Anointed King, *Shall this man save us? Did they despise him, and brought him no Presents.*

1. All these meet in our present Age, Anabaptists, who are against the being of Kings, are very rife. You may find, to great grief, a great number of them in the Army that hath unjustly invaded the Land, who have trampled upon the Authority of Kings. 2. There are also of the second sort, who are secretly Papistians in this point, that allow of Kings in profession, but they are against the Exercise of their Power in the administration of Justice. 3. A third sort, in open Rebellion, even all that Generation which are risen up not only against the person of a King, but against Kingly Government. 4. There is a fourth, who profess they acknowledge a King; but despise him in their heart, laying, Shall this Man have such a thing with all his David's radelements, whose best did smite him when he did but cut off the end of Sam's Garment, That we may be far from cutting off a lap of the Just Power & Greatness, which GOD hath allowed to the King, and we have bound our selves by Government to diminish.

I have gone through the three particulars contained in the 12 verse: I come to the other two in the 17 verse: which appertain also to this dayes work, For our King

not only to be Crowned, but to Recant a  
Covenant with GOD, and his People, and  
to make a Covenant with the People. And  
utterable悲愁, there is a twofold Covenant  
in the Words, One between GOD, and  
the King, and the People: GOD being  
the one Party, The King and the People  
the other. Another between the King, and  
the People. The King being the one Party,  
The People the others.

The Covenant with GOD, is the fourth  
particular propounded to be spoken of.  
The sum of this Covenant, ye may find  
in King 23. 3. in Iosah his renewing the  
Covenant, To walk after the LORD, and  
keep His Commandments and Testimonies, with  
all the heart, and to performe the Words of the  
Covenant. The renewing of the Covenant,  
was after a great defection from GOD,  
and the setting up of a false Worshipp. The  
King and people of GOD, bound them  
selves before the LORD, to set up the true  
Worshipp, and to abolish the false, Scotland hath  
so Preached in this before other Nations,  
in time of Duke of Alba, they have renewed  
the Covenant with GOD to reforme all  
that hee woulde the King after a great Defection;  
In the Parishes, is to renew the Covenant,  
with abjuration from partakers. from the  
Scotland Covenant.

1. We are bound to maintain the Reformed Religion, in Doctrine, Work, Discipline, and Government, Established in this kingdom, and to endeavour Reformation of Religion in the other two Kingdomes, according to the Word GOD, and the example of the best informed Kirk. By this Article the King obliged, not only to maintain Religion as it is Established in Scotland, but also Endeavour the Reformation of Religion in his other Kingdoms. The King will consider well, when it shall please GOD restore him to his Government there, that he is bound to endeavour the Establishment of the Work of Reformation there also, as to maintain it here.

2. According to the 2. Article; The King is bound without respect of persons to extirpate Popery, Prelacie, Superstition, Heresie, Schism, and Prophanerie, and whatsoever shall be found contrarie to sound Doctrine, and the power of Godlynes. Therefore Popery is not to be suffered in Royall Famillie, nor within his Domions; Prelacie once plucked up by the root is not to be repossedit to take Root again. All Heresie and Error whatsoever must be opposed by him, to the灭除 of Popery.

his power; and by the ~~Covenant~~ the King  
must be far from Interruption of any just Religion  
within his Dominions.

3. As the people are bound to maintain  
the King's Person and Authority, in the  
maintenance of the True Religion, and  
Liberties of the kingdom: So the King  
is bound with them, to maintain the Rights  
and Privileges of the Parliament and Libe-  
rties of the Subject, according to the third  
Article.

4. We are bound to discover, and so  
bring unto condign punishment, all such  
as have been, or shall be, *Incendiaries Malig-  
nans*, or *Evil Instruments*, in hindering the  
Reformation of Religion; deviding the  
King from the people, or one of the King's  
friends, from another, or making any faction,  
or parties amongst the people. Here by  
the King is bound to have an eye upon  
such, and neither allow of them, nor com-  
ply with them; but to concur according  
to his power to have them Censured and  
punished, as is expected in the fourth  
Article.

I shall sum up all in this, That a King enter-  
ing in Covenant with GOD, should do  
as Kings did of old, when they entered in  
Covenant; They and their People went  
D. on

on in the Work of Reformation, as appears here, Verse 18. And all the People of the Land, went unto the House of Baal, and brake it down, &c. and Godly Josiah, who he entered in Covenant, made a thorough Reformation. There is a four fold Reformation in Scripture, and contained in the League and Covenant, 1. A Personal Reformation. 2. A Familie Reformation. 3. A Reformation of Judicaries. 4. A Reformation of the whole Land. Kings have had their hand in all the four, and therefore I recommend them to our King.

1. A personall Reformation. A King should reform his own life, that he may be a pattern of Godliness to others, and this he is tyed by the Covenant. The God Reformers of Judah, were pious and Religious men. A King should not follow Mephibosheth his counsell, who requireth not that a Prince should be truely religious, but saith that a shadow of it, and exterrnall Religion, are sufficient. A devilish counsell. And it is just with GOD, to bring a King to the shadow of a Kingdom, who bath the shadow of Religion. We know, that dissembling Kings have been punished by GOD, And let our King know, that a King, but a Religious King can please GOD.

David is highly commended for Godliness, & Hesekiah a man eminent for Piety, & Josiah a young King commended for the tendernesses of his heart, when he heard the Law of the LORD read; He was much troubled before the LORD, when he heard the Judgements threatened against his Fathers Houle, and his People. It is earnestly wished that our Kings heart may be tender & truly humbled before the LORD, for the sins of his Fathers houle, and of the Land; And for the many evils that are upon that Family, and upon the Kingdom.

2. A Family Reformation. The King should reform his Family, after the example of Godly Kings. As when he entered in *Covenant* spared not his Mothers *Idolatry*. The houle of our King hath been much defiled by *Idolatry*. The King is now in *Covenant*, and to renew the *Covenant*; Let the Royall Family be reformed, And that it may be a Religious Family, wherein GOD will have pleasure, let it be purged, not only of *Idolatry*, but of Prophanity and lewdness, which hath abounded in it. Much hath been spoken of this matter; But little hath been done in it. Let the King and others, who have charge in that Family think it lyeth upon them, as a dutie, to purge

purge it. And if ye would have a Family  
well purged, and constitute, take David  
for a Pattern, in the purgation and consti-  
tution of his, psal: 101. The froward, heare  
wicked persons, and Slanderers, he will have  
farr from him: But his eyes are upon the fayre  
full of the land, that they may dwel with him.  
there be a man better then another in the  
Land, he should be for the king, and his  
Family: Ye may exclud this Reformation  
to the Court, A prophan Court, is danger-  
ous for a king. It hath been obserued as  
proyoking sin in England, which had  
drawn down judgement upon King and  
Court, as appeareth this day. It is to be  
wished, that such were in the Court, as  
David speaketh of in that psal: Let the king  
see to it, and resolve with David, psal: 101  
7. That He who worketh deceit, shall not dwel  
within his house; and he who telleth lies, shall not  
arry in his sight.

3. Reformation in Judicatories. It woul-  
be carefully seen to, that Judicatories be  
reformed; and that men fearing GOD  
and hating Covetousness, may be placed in  
them. A King in Covenant should do, as  
Zebosbaphat did, 2. Chron. 19. 5. 6. 7. He  
set Judges in the Land, and said, take heed what  
ye do; ye Judge not for men, but for the LOR

who is with you in judgement; wherefore now let the fear of the LORD be before you, &c.

4. The Reformation of the whole Land.

The Kings eye should be upon it, 2. Chron.

19. 4. Jehosaphat went out thoro<sup>u</sup>p the people; from Beersheba, to mount Ebal; and brought them back to the LORD GOD of their Fathers.

Our Land hath great need of Reformation; For there is a part of it, that hath scarce ever yet found the benefite of Reformation; they are lying without the Gospel. It will be a good work for a Covenanted King, to have a care that the Gospel may be preached thoro<sup>u</sup>p the whole Land. Care also would be taken that they who have the Gospel, may live suitably thereto.

If a King would be a through Reformer, he must be Reformed himself, otherwise he will never lay Reformation to Heart. To make King a good Reformer, I wish him these qualifications according to the Truth, and a Sincerity, wherewith they report Trajan the Emperour to have been endued, He was

1. Devote at home, 2. Courageous in War,

3. Just in his Judicatures, 4. Prudent in all his affaires. True Piety, Fortitude, Justice, and Prudence, are notable qualifications in a Prince, who would reform a Kingdom, and reform well.

• Come now to the fifth and last particular and that is the Covenant made between the King and the People. When a King is Crowned, and received by the People, there is a Covenant or mutual Contract, between him and them, containing conditions, mutually to be observed. Time will not suffer to insist upon many particulars, I shall only lay before You three things, 1. It is clear from this Covenant, that a King hath no absolute power to do what he pleaseth, he is tyed to conditions, by virtue of a Covenant. 2. It is clear from this Covenant, that the People are bound to obey their King the LORD. 3. I shall present the King with some directions, for the right Government of the People, who are bound to obey.

It is clear, that the Kings power is absolute, as Kings and flattering Courtiers apprehend; a Kings power is a limited power, by this Covenant. And there is a three fold Limitation of the Kings power, in a regard of Subordination. There is power above his, even GODS power, whom he is obliged to obey, and to whom he must give an account of his Administration; And yest day, that Text By me Kings Reign, Prophets Kings have not only their Crowns from GOD, but they must Reign according to his will, which is clear from Rom: 13.

He is called The Minister of GOD. He is but GODS Servant, I need not stay upon this. Kings, and all others, will acknowledge this Limitation.

2. In regard of Laws. A King is sworn at his Coronation, to rule according to the standing, received Laws of the Kingdom. The Laws he is sworn too, limite him that he can not do against them, without a full Breach of this Covenant, between the King, and the People.

3. In regard of Government, The total Government, is not upon a King. He hath Counsellors, a Parliament, or Estates, in the Land, who share in the burthen of Government. No King should have the sole Government. It was never the mind of them, who received a King to rule them, to lay all Government upon him, to do what he pleaseth, without Controlement. There is no Man able alone to Govern all. The Kingdom should not lay that upon one Man, who may easily miscarry. The Estates of the Land, are bound in this Contract, to bear a burthen with him.

These Men who have flattered Kings, to make unto themselves an absolute Power, to do what they please, have wronged Kings and Kingdoms. It had been good that Kings

King of late, had carried themselves  
within Question of Kings Power, might  
ever have come in Debate; for they had  
been great losers thereby. Kings are very  
desirous to have things spoken and written  
to hold up their Arbitrarie and Unlimite  
Power; but that way doth exceedingly  
wrong them. There is one, a Learned  
Man, I confess, who hath written a Book  
for the maintenance of the absolute Pow  
er of Kings, called *Defensio Regis*; where  
he hath wronged himself in his Reputation  
and the King in his Government. As  
the Fact in taking away the life of the  
King. (whatever was GODS Justice in it  
I do agree with him to condemn it, as  
most Unjust and horrid Fact, upon the  
part who did it: But when he commis  
to speak of the Power of Kings in giv  
ing them an absolute and Unlimite Power  
urging the damnable Maxim *quidlibet licet*  
he will have a King to do what he pleases  
impune, and without Contrelement. In  
I can not but dissent from him.

In regard of Subordination, some say  
That a King is Compliable to none but  
GOD. Do what he will. Let GOD i  
sunder with it; this leadeth Kings to Arbitr  
Let them do what they please, and i

GOD in their own hand: In regard of Lawes, they teach nothing to Kings, but *Tyranny*: And in regard of Government, they teach a King to take an *Arbitrary power* to himself, to do what he plealeth without Controlment. How dangerous this hath been to Kings, is clear by sad experience. *Abuse of Power, and Arbitrary Government,* hath been one of GODS Great Controversies, with our Kings Predecessours, GOD in His Justice, because Power hath been abused, hath thrownd it out of their Bands: And I may Confidently say, that GODs contoversie with the Kings of the Earth, is for their *Arbitrarie and Tyrannical Government*.

It is good for our King to learn to be wise in time; and know that he receiyeth this day a power to govern; but a power limited by contract; and these conditions he is bound by Oath, to stand to. Kings are deceived, who think, that the People are ordained for the Kings; and not the Kings for the People. The scripture proveth the contrar, Rom. 13: 4: The King is a Servar of God, For the People. And he will not have a King in an other way, but to creach upon the postures of power, 1 Cor. 45: 7. 8 A portion is reserved for the King. And it is laid by the King no more, but for my people and the rest of the Land, that

be give unto the house of Israel, according to their Tribes. The King hath his distinct Possessions and Revenues from the people; he must not oppresse, and do what he pleaseth, there must be no Tyrannie upon the Throne.

I desire not to speak much of this subject. Men have been verie tender in medling with the power of Kings; yee seeing these dayes have brought forth debates concerning the power of Kings, it will be necessary to be cleare in the matter. Extremities would be shunned: A King shou'd keep within the bounds of the Covenant made with the People, in the exercize of his power; And Subjects would keep within the bounds of this Covenant, in regulating that power. Concerning the last, I shall proponnd thre thre, to your consideration.

I. A King abusing his power, to the overthrow of Religion, Law, and Liberties, which are the verie Fundamentalls of the Contract and Covenant, may by control and opposed; And if he see himselfe to overthrow all thise by Armes, then they who have power, as the Estates of a Land, and what soeuer to resist by Armes: Because if he by that opposition, break the bounds, and overthrow all the essentiall in this Contract and Covenant. This shal give to justify the proceedings of this King.

doth against the late King; Who in an Hostile way set himself to over-throw Religion, Parliaments, Laws and Liberties.

2. Every breach of Covenant, wherein a King faileth, after he hath entered in Covenant, doth not dissolve the Bond of Covenant. Neither should Subjects lay aside a King for every breach, except the breaches be such as over-throw the fundamentals of the Covenant with the People. Many examples of this may be brought from Scripture. I shall give but one. King ~~Asa~~ entered solemnly in Covenant with GOD, and the people, 2. Chron. 15. After that, he faileth in gross Transgressions and breaches, 2. Chron. 16. He associat himself and entered in League with Benhadad, King of Syria, an Idolater; He Imprisoned Hanani the LORDS Prophet, who reproved him; and threatened judgement against that association; And at that same time, he oppressed some of the people: And yet, for all this, they neither lay him aside, nor except him an hypocrite.

3. Private persons, should be very circumspect, about that which they do in Relation to the authority of Kings, it is very dangerous, for private men, to meddle with the power of Kings, and the suspending of them from the exercice thereof. I do ingeuously confess, that I find no example

of it. The Prophets taught not such doctrine to their people, nor the Apostles, nor the Reformed Kirk. Have ever private men, Pastours or professors, given in to the Estates of a Land as their judgement unto which they resolve to adhere, that King should be suspended from the exercise of his power. And if we look upon the Godly Pastours, who lived in King Jam's time, of whom one may truly say more faithful Men lived not in these last times; For they spared not to tell the King his Faults, to his face: Yea, some of them suffered persecution for their honesty and freedom: Yet we never read, nor have heard, that any of these Godly Pastours joyned with other private men, did ever remonstrat to Parliament, or Estates, their judgement, that the King should be suspended from the exercise of his Royal power.

II. It is clear from this Covenant, That People should obey their King in the Lord: For as the King is bound by the Covenant, to make use of his power, to their good; they are bound to obey him in the Lord in the exercise of that power. About the People's dutie to the King, take these for Observations,

1. That the obedience of the People, is in subordination

subordination to GOD; For the Government is first with GOD, and then with the King. If a King command any thing contrarie to the will of GOD; in this case, Peter sayeth, *It is better to obey GOD, then man.* There is a line drawn from GOD to the people, they are lowest in the line; And have Magistrates inferiour, and supreme above them, and GOD above all. When the King commandeth the People that which is lawfull, and commanded by GOD, then he should be obeyed; Because he standeth in right line under GOD, who hath put him in his place; But if he command that which is unlawful, and forbidden of GOD, sh that he should not be obeyed to do it, because he is out of his line. That a King is to be obeyed with this Subordination, is evident from Scripture, take one place for all. Rom: 13. At the beginning, ye have both obedience urged to Superior Powers, as the Ordinance of GOD, and damnation threatened against them who resist the Lawful Powers.

It is said by some, that many Ministers in Scotland, would not have King JESUS, but King CHARLES to Reign. Faithful Men are wronged by such Speeches; I do not understand these Men; For if they think that a King and JESUS are inconsis-

then they will have no King's But  
shall be far from entertaining such thoughts  
of them, If they think the doing a necessary  
duty for King *Charles*, is to prefer his  
Interest to Christ's, this also is an Error  
Worth Ministers can very well discern  
tween the Interest of Christ and of the King  
I know no Minister that leaveth up King  
*Charles*, with prejudice to Christ's Interest

There are three sorts of persons, who  
are not to be allowed in Relation to  
Kings Interest. 1. Such as have not been  
content to oppose a King, in an evil court  
(as they might lawfully do) But consent  
to Covenant, Vowes, many Declaration  
have cast off Kings, and Kingly Govern  
ments. These are the *Seditors*. 2. They  
who are so taken up with a King, as they  
prefer a King's Interest to Christ's interest  
which was the sin of our Engagers. 3. They  
who will have no duty done to a King  
for fear of prejudicing Christ's Interest  
These are to be allowed who urge duty  
a King, in Subordination to Christ.

I shall desire that Men be real, who  
only make mention of Christ's Interest,  
shame these mentioned, profess and practice  
the Interest of Christ. The *Seditors* to  
be it destroying of Kings, with Christ's  
consent: ~~subsecuto~~ indeed, they have no  
Religion

Respect, being Easyness to his Kingdom, and Experience hath made it undenyable, The Engagers alledged they were for Christ's interest, but they misplaced him. Christ's interest should have gone before, but they drew it after the interest of a King, which evidenced their want of due Respect to Christ's Interest. As for the third, whose delay day for fear of preferring the King's Interest to Christ, I shall not talk upon them to judge their intentions, I wish they may have Charity to those, who think they may do duty to a King in Subordination to Christ, yea that they ought and should do duty to whatever Men a-fors the rest the prejudice may follow us.

If to be against the subordination of the King from the exercise of his Power, should to be for the crowning of the King, according to the publick Faith of the Kingdom, & performing all that Kirk and State required of him in Relation to Religion and Civil Liberties. All this be, I say, to preferre a King to Christ, let all Men that are Unbiased, be Judges in the case. We will avow, that We Crown a King in Subordination to GOD, and His Interest in Subordination to Christ, which we judge, not only agreeable to the Word of GOD, but also that we are bound by our

in the Covenant, to maintain the King, in the Preservation and Defence of the True Religion, and Liberties of the Kingdom, and not to diminish his just Power and greatness of the Kingdom.

2. That the Covenant between GOD and the King, and the people goeth before the Covenant between the King, and the people which sheweth, that a people entering into a Union with GOD, doth not lessen the obedience and allegiance to the King: because he saith in the 13. 5. of Rom. We must needs be subjects not only for wrath, but also for judgment. And indeed the Religion doth not intrust us upon men, doth not abhor duty. A necessity to obey, is laid upon all. Many subjects obey for wrath; the Godly obey for conscience sake.

3. That a King Govranted with God should be much respected by his subjects. This should done him. There is an inbred affection in the hearts of the people, to their King. In the 12. verse. it is laid, That the people clapped their hands for joy, and said, GOD is the King. They had no sooner seen the

undo these whom they accompt Malignants, nor against the Common Enemy, who are wasting the Land. If they had Sould Resolu<sup>tion</sup> they would say, The Philistines are in the Land, Let them alone, we will reckon with them at another time, we will now go against the Common Enemy.

They have also the second Observation; The Malignants are more dangerous Enemies than the Searies. I shall not now compare them to equal distance, and abstract from the present danger: But I shall compare them to the present posture of affairs, in am<sup>on</sup>time, the Searies having Power in their bands, and a great part of the Land in their possession, and far more dangerous than the Malignants, who have no Power for the present: And therefore the resolution should be, the Searies have invaded the Land, & are destroying it. Let us go against them.

The third Observation, we observe, much with many, the Malignants, being implored to fight for their Country, may get such power in their hand, as may hurt the State. For answer, 1. The Resolution given to the Queen of the States, provides against that, for there is a desire, that no such power should be put in their hand.

This far goeth upon a Supposition, they do not repeat their former Course. This is an uncharitable Judgement. We

are bound to be more charitable of me professing Repentance, for with such I have to do only. And to speak a word the way to you, who have been in a malignant course. Little good is expected from you pray you be honest and disappoint them, with your true Repentance, which will but disappoint them, and be profitable to yourselves. 3. I desire it may be considered whether or not, fear of a danger to come from men, if they prevail against the Common enemy, being only cloathed with a capacity to fight for their Countrey, be an argument against rising to oppose a seen a certain danger, coming from an Enemy cloathed with power, and still prevailing. I conceive, it ought to be far from any, blinder men to defend their Countrey in such a case. I confess indeed, the Cause which we maintain, hath met with many enemies, who have been against it, who requireth much tendernesse; Therefore we are to be admitted to Trust, with such exceptions as may keep them out, who will enemies to the Cause of GOD, have professed Repentance, renounced their former courses, and declared themselves to GOD and Covenant. I doubt not, but shall be found, that the admiring of a thought in our cause as it standeth, is agreeable to the Word of GOD, and is a

against the former publick Resolutions of Kirk and State.

The lecond sort of Persons, we are to meet with, are such as act for the Enemy against the Kingdom. If they be curst, who will not come out to help the LORD against the mighty: What a curse shall be upon them, who help the Mighty against the LORD, as they do who act for the enemy? Three ways is the Enemy helped against the Cause and People of GOD.

1. By keeping correspondence with them and giving them intelligence: There is nothing done against Kirk or State, but they have intelligence of it. A baser way hath never been used in any Nation. Your Councils and Purposes are made known to them. If there be any such here (as I fear they be) let them take this to them, They are of those who help the Mighty against the LORD, and the curse shall stick to them.

2. By strengthening the Enemies bands with questions, debases and determinations, in papers; sending to the justifying of their unjust Invasion. What ever have been Mens intentions in taking that way, yet the thing done by them, hath tended to the advantage of the Enemy, and hath divided these, who should have been joined in the Cause, to the great weakening of the power of the Kingdom and this interpretatively, is to act for the Mighty against the LORD.

3. By gross compliance with the Enemy, and going in to them, doing all the evill Offices they can, against their Native Kingdom. If Meroz was cursed, for not helping, shall not these perfidious Covenant-breakers and Treacherous dealers against a distressed Land, be much more accursed, for helping and assisting a destroying Enemy, so far as lyeth in their power? Is. 31. 3. May this be truely applyed to them, who are helping Strangers, Enemies to GOD, His Kirk, and Religion. Both he that helpeth, shall fall; And he that is helpen, shall fall down, and they all shall fall together.

3. The third particular about this Government, resteth to be spoken of; to wit, Some Discourses to the King, for the Right performing of his duty, whereof I shall give seven.

1. A King meeting with many difficulties in doing of duty, by reason of strong corruption within, and many Tentations without. He should be carefull to seek GOD by Prayer, for grace to over come these impediments, and for an understanding heart to govern his people; Solomon having in his option, to ask what he would, he asked an understanding heart, to go out and in before his People; Knowing, that the Government of a People, was a very difficult

work, and needed more then ordinary understanding. A King hath also many Enemies, (as our King hath this day,) and a praying King, is a prevailing King. *4sa.* when he had to do with a mighty enemy. 2. *Chron. 14.* prayed fervently, and prevailled. *Abeshopbat* was invaded with a mighty Enemy, 2. *Chron. 20.* he prayed, and did prevail. *Hezekiah* prayed against *Sennacherib's* hugge army, and prevailed, 2. *Chron. 32.*

Sir, You have many difficulties and oppositions to grapple with, acquaint your self with Prayer, be instant with GOD, and he will fight for You. Prayers are not in much request at Court; But a Consecrated King must bring these in request; I know, a King is burthened with multiplicity of affairs, and will meet with many diversions; But, Sir, You must not be diverted. Take hours, and set them apart for that Exercise: Men being once acquainted with your way, will not dare to divert You; Prayer to GOD, will make Your affairs easie all the day. I read of a King, of whom his courtiers said, He spoke oftner with GOD, than with men. You be frequent in Prayer, You may expect the Blessing of the most high upon your self, and upon your Government;

2. A King must be carefull of the King's

dom

dome, which he hath sworn to maintain. We have had many of too privat a spirit, by whom self interest hath been preferred to the publick. It becommeth a King well to be of a publick spirit, to care more for the publick, then his own interest, Senate and States have had Motto's written over the doors of their meeting places. Over the Senate House of Rome, was written, *Quid Respublica Detrimenti Capiat*. I shall wish this may be written over Your Assembly Houses; But there is another that I would have written with it, *Ne Quid Ecclesiae Detrimenti Capiat*. Be carefull of both: Neither Kirk nor State suffer hurt; Let them go together. The best way for standing a Kingdom, is a well constitute Kirk. The deceive kings, who make them believe, the Government of the Kirk: I mean Prelatical Government, can not sue with Monarchie. They live well, it being the Ordinance of Christ, rendering to GOD what is GODS: and to Cæsar, what Cæsars:

Sir. Kings who have a tender care of the Kirk, is. 41, 3. are called Nursing Fathers. You would be carefull, that the God may have a free passage through the Kingdom: and that the Government of the Kirk may be preserved intire, according to You

sole

**Solemn Engagement.** The Kirk bath met with many Enemies, as Papists, Prelates, Maglignants, which I palls as known Enemies: But there are two sorts more, who, at this time would be carefully looked on.

1. *Sectaries*; great enemies to the Kirk, and to all the Ordinances of Christ, and more particularly to Presbiterial Government, which they have and would have altogether destroyed. A king should set himself against these, because they are enemies as well to the King, as to the Kirk, and strive to make both fall together.

2. *Erafians*, more dangerous snares to Kings, then *Sectaries*, because Kings can look well enough to these, who are against them selves, and their Power, as *Sectaries*, who will have no King. But *Erafians* give more to Kings, then they should have, and are great Enemies to Presbiterial Government: For they would make Kings believe, that there is no Government but the Civil, and derayved from thence, which is a great wrong to the Son of GOD, who bath the Government of the Kirk distinct from the Civil: Yet no ways prejudicial to it, being Spiritual, and of another Nature. Christ did put the Magistrate out of Suspicion, that his Kingdom was prejudicial to Civil Government, affirming, *My Kingdom*

is not of this World. This Government Christ hath not committed to Kings, but the Office-Bearers of his House, who regard of Civil subjection, are under Civil Power as well as others, but in the spiritual administration they are under Christ, who hath not given unto any King upon Earth, the dispensation of spiritual things to his People.

Sir, you are in Covenant with GOD, a his People, and are obliged to maintain Presbyterial Government, as well against Erastians as Sectaries. I know, this Erastian humour abounds at Court. It may be some endeavour to make encreaseth up that, for which GOD hath purgated your Predecessors. Be who he will, that medleth with this Government to overture it shall be as heavy to him as the throwing some stone to the Enemies of the King. They are cast in pieces, who burthen themselves with it, Zech: 12.

3. A King in Covenant with the People of GOD, would make much of those who are in Covenant with him, having in his estimation the Faithful servants of Christ and the Godly People of the Land. It is rare to find Kings' lovers of Faithful Ministers, and Pious People, it hath been the fault of our own Kings to pervert the Godly;

1. Let the King love the Servants of Christ, who speake the Truth. Evil Kings are branded with this, that they contemned the Prophets, 2 Chron. 25. When Amaziah had taken the gods of Seir, and set them up for his gods, a Prophet came to him, and reproved him; unto whom the King said, *Who made thee of the Kings Counsel, forbear, lest thou be smitten.* This contempt of the Prophets warning, is a forerunner of following destruction. Be a careful hearer of GOD's Word; take with Reproof, esteem of it, as David did, Psal. 114:3; *An excellent Orde, which shall not break the Head.* To make much of the faithful Servants of Christ, will be an Evidence of reality.

2. Let the King esteem well of Godly Professours. Let Piety be in account. It is a fault very common, that Pious Men, because of their Consciencous and strict walking, are hated by the Profane, who love to live loosely. It is usual with profane Men, to labour to bring Kings to a distaste of the Godly, especially when Men who have professed Piety become scandalous, wherupon they are ready to judge all Pious Men to be like them; and take occasion to speak evil of Piety. I fear at this time, when Men who have been commended for Piety, have fallen foully, and betrayed their Trust, that Men will

take advantage, to speak against the Godly of the Land. Beware of this, for it is *Satans Policy*, to put Piety out of Request. Let not this move any. Fall who will, Piety is still the same, and Pious Men will make conscience both of their ways and Trust. Remember, they are precious in GOD's Eyes, who will not suffer Men to despise them, without their Reward. Sir, let not your heart be from the Godly in the Land, whatever hath fallen out at this time. I dare affirm there are very many really godly Men, who by their Prayers are supporting your Throne.

4. A King should be carefull whom he putteth in places of Trust, as a main thing for the good of the Kingdom. It is a Maxim, That Trust should not be put in the hands, who have oppressed the People, or have betrayed their Trust. There is a passage in story, meet for this purpose. Of *Septimius Arabinus*, a Man famous, or rather infamous for Oppression, was put out of the Senate, but re-admitted. About this time, *Alexander Severus*, being chosen to the Empire, the Senators did entertain him with publick laughters and Congratulations. *Severus* espying *Arabinus*, amongst the Senators, cryed out, *O Numinis ! Arabinus in solam vivit, sed in Seratum venit.* Ah ! *Arabinus* not only liveth, but he is in the Senate. Out of just indignation, he com-

not endure to see him. As all are not meet for Places of Trust in Judicatures, so all are not meet for places of Trust in Armies. Men would be chosen who are godly, and able for the charge.

But there are some who are not meet for Trust, 1. They who are godly, but have no skill nor ability for the place, A Man may be a truly godly Man, who is not fit for such place, and no wrong is done to him, nor to godliness, when the place is denied to him. I wonder how a Godly Man can take upon him a place, whereof he hath no skill. 2. They who have neither skill nor Courage, are very unmeet, For if it be a Place of never so great Moment, Faint heartedness will make them quite it: 3. They who are both skilful and stout, yet are not honest, but perfidious and treacherous, should have no Trust at all.

Of all these we have sad experience, which should not move you to make chiose of profane and Godless Men, by whom a blessing is not to be expected, but it should move you to be warie in your chiose. I am confident such may be had, who will be Faithful for Religion, King, and Kingdom.

5. There hath been much debate about the exercise of the Kings power, yet he is but in the exercise of his power, and this

day put in a better capacity to exercise it by his Coronation. Many are affrayed that the exercise of his Power, shall prove dangerous to the Cause, and indeed I confess there is ground of fear, when we consider, how this Power hath been abused by former Kings, Therefore, Sir, make good use of this power, and see that you rather keep within Bounds, than exceed in the exercise of it. I may very well give such a Council, as an old Counsellor gave to a King of France; He having spent many years at Court, desired to retire into the Country for enjoying privacy fit for his Age; and having obtained leave, the King his master required him to sit down, and write some advice of Government, to leave behind him which he out of modesty declined. The King would not be denied, but left with him Pen and Ink, and a sheet of Paper. He being alone after some thoughts, wrote with fair and legible Characters in the head of the sheet, *Modus*, in the middle of the sheet *Modus*, and in the foot of the sheet, *Modus*, and wrote no more in all the Paper, which he wrapped up, and delivered to the King Meaning that the best Counsel he could give him, was, That he should keep Temper in all things. Nothing more fit for a Young King, then to keep Temper in all things. Take this Counsel, Sir, and be moderate in the use of your Power. The best way to keep Power, is moderation in the use of it.

6. The King hath many enemies, even such as are *Enemies* to his Family, and to all Kingly Government; and are now in the bowels of this Kingdom wasting and destroying: Beseech Your self, according to Vows and Oaths, that are upon you, to be active, for the relief of CHRIST'S Kingdom, born down by them, in all the three Kingdoms; And for the relief of this Kingdom grievously oppressed by them. We shall earnestly desire, that GOD would put that Spirit upon our King, now entered upon Publick Government, which he hath put upon the Deliverers of his people from their cruel Oppressours.

In speaking of the Kings behaviour to *Enemies*, one thing I cannot pass. There is much spoken of a treaty with this *Enemy*. I am not of the judgement of some, who distinguish a Treaty before invasion, and after invasion, and say, Treating is very lawful before invasion; Because it is supposed that there is little wrong done; But after invasion, when a Kingdom is wronged, and put to infinit losses, then they say a treaty is to be shunned: But in my judgement, a treaty may be lawful after invasion, and wrongs sustained. The end of War is peace, neither should desire of revenge obstruct it, providing it be such a Treaty and Peace, as is not prejudicial to Religion, nor to the safety of the Kingdom, nor to the undoubted

ed right of the King, nor to the League and Covenant, whercunto we are so solemnly engag'd.

But I must break off this treaty, with a story relating to *Plutarch*. The City of Athens was in a great strait, wherein they knew not what to do. *Themistocles* in this strait laid, he had something, wherein to give his opinion, for the behoof of the State, but he thought it not fit to deliver his speech publickly. *Aristides* a man of great Trust, is appointed to hear him privately, And to make an account as he thought meet. when *Aristides* came to make his report to the Senate; he told them, that *Themistocles* his advice was indeed profitable, but not honest. Whereupon the people would not so much as hear it. There is much whispering of a Treaty, they are not willing to speak publickly of it. Hear them in private; And it may be the best advice shall be profitable, but not honest. If a Treaty should be, let it be both profitable and honest, and no love of peace will be against it.

7. Seing the King is now upon the renewing of the Covenants, it would be remembred, that we enter into Covenant, according to our profession therein, with realitie, sincerity and constancie, which are the qualifications of good Covenanters. Many doubt of your reality in the Covenant: Let your Sincerity and Reality be evidenced by your

stediſtſness and conſtanty; For many have begun well; but have not been conſtant.

In the Sacred history of Kings, we find a note put upon Kings according to their carriages. One of three ſentences is written upon them. 1. Some Kings have this written on them, *He did evil in the sight of the LORD.* They neither begin well nor end well. Such an one was *Abaſ*, King of *Judah*, and diu-  
erſe others in that history. 2. Others have this written of them, *He did that which was right in the sight of the LORD; but not with a perfect heart.* Such an one was *Amaziah*, King of *Judah*, 2. *Chron. 25.* 2. He was neither ſincere nor conſtant: when GOD blessed him with victory againſt the *Edomites*, he fell ſoully from the true worship of GOD, and let up the Gods of *Edom*. 3. A third ſentence is written upon the Godly Kings of *Judah*, *He did right in the sight of the LORD, with a perfect heart.* As *Asa*, *Hezekiah*, *Jebo-  
naphat* and *Josiah*, they were both ſincere and conſtant. Let us neither have the firſt, nor the ſecond; But the third written upon our King. *He did right in the sight of the LORD, with a perfect heart.* Begin well, and continue conſtant.

Before I close, I ſhal ſeek leave, to lay before our young King, two examples, to be war of, and One to follow. The two warning examples, One of them is in the Text, and in our History

The first example is of *Joash*. He became well, and went on in a godly reformation all the days of *Iebojada*; But it is observed 2. *Cbro* : 24: 17. That after the day of *Iebojada*, the Princes of *Judah* came, did obeisance to the King; and he hearded unto them, verse. 18, It appeareth, that he had been lying at wait, till the death of *Iebojada*; and took the opportunity to destroy the true worship of GOD, and set up false worship, flattering the King for effect: For it is said, *They left the house of LORD, and served groves and Idoles*: they were so far from being reclaimed, by the Prophet of the *LORD*, that was sent unto them, that they conspired against *Zecher* the son of *Iebojada*, who reproved them mildly for their Idolatry, and stoned him with stones, and slew him at the Kings commandment. And verse. 22 it is laid, *I remember not the kindness that Iebojada his father had done to him, but slew his son*.

Sir, Take this example for a warning. You are obliged by the Covenant, to go in the Work of Reformation. It may be, some great ones are waiting their time, having opportunity to work for the preachers; till afterward they may make obeisance and persuade You to destroy all, that has been done in the Work of GOD these twelve years. Beware of it; Let no allure or persuasion prevail with You, to

From that, which this day You bind You-  
self to maintain.

Another example I give You, yet in re-  
cent Memorie, of Your Grand-Father King  
James. He fell to be very young, in a time  
full of difficulties, yet there was a Godly  
party in the land, who did put the Crown  
upon his head: And when he came to some  
years, He and his people entered in a Coven-  
enant with GOD. He was much comoden-  
ed by Godly and Evangelical Men, compeir-  
ing him so young, Iosiah standing at the Munt  
chewing a Covenant with GOD. And  
of himself did thank GOD, that he was  
born in a Reformed Kirk, never reformed  
than England. For they retained many Popish  
ceremonies; yea better Reformed than Geneva,  
for they kept none holy days a Chayning his  
people to be conform, and promising him  
to continue in that Reformation, and  
to maintain the same. Notwithstanding of  
all this, he made a full detection. He  
remembered not the kindness of those who  
had held the Crown upon his head; Yea  
he persecuted faithful Ministers, for opposing  
that course of detection. He manifested  
he had undone Presbyterian Government  
and Kirk assemblies, taking up Bishaps, and  
burning in Geneva, against which for-  
sake he had given the gospel Preaching. In  
a word, he layed the foundation of  
all his good and late kings did good works  
unto Religion all the days of his life.

Sir, I lay this example before You the  
ther, because it is so near You, that  
guiltiness of the Transgression layeth upon  
the Throne and Family, and it is one of the  
sins, for which You have protested humi-  
lation very lately. Let it be laid to heart  
take warning requit not Faithfull Mens k-  
nells with persecution; Yea, requite  
the LORD so, who hath preserved You  
to this time, and is letting a Crown upon  
your head; Requite not the LORD  
Apostasy and Defection from a sworn Con-  
tract; But be steadfast in the Covenant  
You would give Testimony of Your Testi-  
Humiliation for the Defection of these  
went before You.

I have set up these two Examples be-  
fore You, as Beacons to warn You to keep  
such dangerous courses, and shall add  
for imitation, which if followed, may hap-  
pily bring with it the blessing of that Good  
Mans adherence to GOD. The Exam-  
ple is of Hezekiah, who did that which was right  
in the sight of the LORD, 2. kings 18. 5. It  
is said of him, He trusted in the LORD God  
of Isarel, and cleave unto the LORD, and  
departed not from following him. But kept his Com-  
mandments. And verse 7. The LORD was with  
him, and he prospered whithersoever he went for

Sir, follow this Example, cleave unto the LORD  
depart not from following him, & the Lord will be with  
You, & prosper You whithersoever You go. To the  
LORD, from whom we expect a blessing upon this day  
work, Be Glory and Praise for ever, AMEN.

THE  
K I N G ' S  
C O R O N A T I O N ,

Sermon being ended, Prayer was made, for a blessing upon the Doctrine delivered.

The King being to renew the Covenants, first the National Covenant, then the Solemn League and Covenant were distinctly Read.

After the Reading of these Covenants, The Minister prayed for Grace, to perform the Contents of the Covenants, and for Faithfull Steadfastnes in the Oath of GOD, And then ( the Ministers Commissioners of the General Assembly, desired to be present, standing before the Pulpit ) he ministred the Oath unto the King ; who kneeling, and lifting up his Right Hand, did swear in the Words following.

I CHARLES, King of Great-Britain, France, and Ireland, do assure and declare, by my Solemn Oath, in the Presence of Almighty GOD, the searcher of Hearts, my Allowance and Approbation of the National Covenant, and of the Solemn League and Covenant above-written, and faithfully oblige my self, to prosecute the ends therein in my Station and Calling ; And that I for my self, and Successors, shall consent and agree, to all Acts of Parliament enjoyning the National Covenant, and the Solemn League and Covenant, and fully establishing Presbyterial Government, The Directory of Worship, Confession of Faith, and Catechisms in the Kingdom of Scotland, as they

they are approuen by the General Assemblys of this Kingdome, and Parliament, of this Kingdom; And that I shall give my Royal Assent, to Acts and Ordinances of Parliament passed, or to be passed, enjoining the same in my other Dominions: And that I shall observe those in my own Practice and Faith, and shalb never make Opposition to any of these, or endeavour any change thereof.

After the King had thus solemnly sworn The National Covenant, the League and Covenant, and the Kings Oath, subjoyning unto both being drawn up in a fair Parliament, The King did subscribe the same in presence of all.

Thereafter the King ascended the Stage, and sitteth down in the Chair of State.

Then the Lords, Great Constable, and Marishall, went to the four Corners of the Stage, with the Lyon going before them, who spake to the People these words Sirs, I do present unto you the King CHARLES The Rightful and Undoubted Heir of the Crown and Dignity of this Realme; This day is by the Parliament of this Kingdom appointed for his Coronation, Are you not willing to have him for your King, and become subject to his Commandments?

In which Relation, the Kings Majestie stood up, shewing himself to the People in each corner; And the People express their willingnes, by chearfull Acclamations, in these words, GOD save the King CHARLES the second.

Thereafter the Kings Body, supported by the Constable, and Marishall, com-

down from the Stage, and sitteth down in the Chair, where he heard the Sermon.

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King, and requireth if he was willing to take the Oath, appointed to be taken at the Coronation.

The King answered he was most willing.

Then the Oath of Coronation, as it is contained in the eight Act of the first Parliament of King James, being Read by the Lyon, The Tenor whereof followeth.

Because, That the increase of Virtue, and suppressing of Idolatry, craveth, That the Prince and the People be of one perfect Religion; which of GODS Mercie is now presently professed within this Realm; Therefore it is statuted and Ordained, by our Sovereign Lord, my Lord Regent, and the three Estates of this present Parliament, That all Kings, Princes, and Magistrates whatsoever, holding their place, which hereafter at any time shall happen to Reign, and bear rule over this Realm, at the time of their Coronation and receipt of their Princely Authority, make their faithfull promise, in presence of the Eternal GOD; That enduring the whole course of their Lives, they shall serve the same Eternal GOD, to the uttermost of their power, according as He hath required in his most Holy Word, revealed and contained in the New and Old Testaments, And according to the same Word, shall maintain the True Religion of Christ Jesus, the preaching of his Holy Word, and due

and

50 The KING's Coronation,  
and right Ministeriation of the sacraments  
received, and Preached within this Realm. And  
shall abolish and gaistand all false Religions, con-  
trary to th' same. And shall rule the People com-  
mitted to their Charge, according to the Will and  
Command of GOD, revealed in his foresaid Wor-  
and according to the Louable Laws, and Consti-  
tutions received in this Realm, no ways Repu-  
nant to the said Word of the Eternal GOD; And  
shall procure to the uttermost of their power, to the  
Kirk of GOD and whole Christian people, true  
and perfect peace, in time coming. The Right  
and Rentes, with all just privileges of the Crown  
of Scotland, to preserve and keep inviolated  
Neither shall they transfer, nor alienate the same.  
They shall forbid and repress in all Estates, all  
degrees, Rife, oppression, and all kind of wrong.  
In all Judgements they shall command and pro-  
cure that Justice and Equity be kepted to all  
Creatures, without Exception, as the LORD  
and Father of Mercies be mercifull unto them.  
And out of their Lands and Empire they shall be  
careful to root out all Hereticks, and Enemie  
to the true Worshipp of GOD, that shall be con-  
vict by the true Kirk of GOD, of the foresaid  
Crimes; And that they shall faithfully affirm the  
things above written, by their Solemn Oath.

The Minister rendered the Oath unto the  
King, who kneeling, and holding up his  
Right Hand, sware in these words, By the E-  
ternall and Almighty GOD, who liveth and reign-  
eth for ever, I shall observe and keep all that is  
contained in this Oath.

This done, the King's Majesty sitteth down in his Chair, and reposeth himself a while.

Then the King ariseth from his Chair, and is disrobed, by the Lord Great Chamberlain, of the Princeely Rob, Wherewith he entered the Kirk, and is invested by the said Chamberlain in his Royal Robs.

Thereafter, the King being brought to the Chair on the North side of the Kirk, supported as formerly, the Sword was brought by Sir William Cockburn of Langtown, Gentleman Usher, from the Table, and delivered to Lyon King of Arms, Who giveth it to the Lord Great Constable, who putteth the same in the King's hand, laying, Sir, Receive this Kingly Sword, for the Defence of the Faith of CHRIST, and protection of His Kirk, and of the True Religion, as it is presently professed within this Kingdom, and according to the National Covenant, and League and Covenant, and for executing Equity, and Justice, and for punishment of all iniquity and injustice.

This done, the Great Constable received the Sword from the King, and girdeth the same about his side.

Thereafter, the King sitteth down in his Chair, And then the Spurres were put on him, by the Earl Marshall.

Thereafter, Archibald Marquis of Argyll having taken the Crown in his hands, the Minister prayed to this purpose;

That the LORD would purge the Crown from the sins and transgressions of them that reign before Him; That it might be a pure Crown that GOD would settle the Crown on the King's head; And since men that set it were not able to settle it, that the LORD would put it on, and preserve it. And then the said Marquis put the Crown on the King's head.

Which done, the Lyon King of Arms, The great Constable standing by him, caused an Herald, to call the whole Nobility, one by one, according to their rank. Who comming before the King, kneeled, and with their hand touching the Crown on the King's head, swore these words, The Eternal, and Almighty GOD, who liveth and reigneth for ever; I shall support thee so Determyned. And when they had done, the all the Nobility held up their hands, and swore to be Loyal and True Subjects, and faithful to the Crown.

The Earl Matimati, with the Lyon, going to the four corners of the Stage, Lyon proclaimed the Obligatory Oath the People; And the People holding their hands all the time, did swear, By Eternal and Almighty GOD, who liveth and reigneth for ever, we become your Leade Men, Trueb, and Faithfull bear unto you, and will die with you, against all manner of your whatsoever, in your service, according to the Kingall Government, and solemn League and Coven-

Then did the Earls and Vilcounts put on their Crowns; And the Lyon likeways put on his.

Then did the Lord Chamb-plain loose the Sword wherewith the King was girded; And drew it, and deliver it drawn into the Kings hands; And the King put it in the hands of the Great Constable, to carry it naked before Him.

Then John Earl of Crawford and Lindsay took the Scepter, and put it in the Kings right hand, saying, Sir, Receive this Scepter, the signe Royall Power of the Kingdom, that you may goe in your selfe right, and defend all the Christian People committed by GOD to your Charge, punishing the wicked, and protecting the just.

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobility, and was installed in the Royall Throne by Archibald Marquis of Argil, saying; Stand, and hold fast from henceforth, the place whereto you are the Lawful and Righteous Heir, by a long and Lineall Succession, of your Fathers: which is now delivered unto you, by Authority of Almighty GOD.

When the King was set down upon the throne, the Minister spok to him a word of Exhortation, as followeth:

Sir, You are set down upon the Throne in a very difficult time; I shall therefore put you in mind of a Scripturnall expression of a Throne. 1. Chron. 28. 3. It is said, Solomon sat on the Throne of the

LORD. Sir. you are a King, and a King in Covenant with the LORD; If you would have the LORD to own you to be his King and your Throne to be his Throne; I desire you may have some thoughts of this expression.

1. It is the LORDS. Throne; Remember you have a King above you the King of Kings, an Lord of Lords, who commandeth Thrones: He judgeth Kings on Thrones, and dethroneth them at his pleasure: Therefore take a word of advice, be thankful to him, who hath brought you thorn many wandrings to set you on this Throne. kiss the Son, least He be angry; and learn to serve him with fear, who is terrible to the Kings of the Earth.

2. Your Throne is the Lords Throne, and you people, the LORDS People: Let not you hear he lifted up above your brethren, Deut. 120. They are your brethren, not an flesh of my flesh, but Brethren by Covenant with GOD. Let your Government be refreshing unto them, as the rain on the Mowen grass.

3: Your Throne, is the LORDS Throne. Beware of making his Throne, a Throne of iniquity: There is such a Throne 1 sal. 94: 20 Who frameth mischief by a Law, GOD will not on such a Throne: It hath no fellowship with the King, There is too much iniquity upon the Throne by your Predecessors: who framed mischief by a Law: such Laws as have been destructive to Religion, and grievous to the LORDS People. You are on the Throne, and have the Scepter,

ware of touching mischievous laws therewith: But as the Throne is the Lords Throne; Let the Laws be the Lord Laws, agreeable to His Word, such as are terrible to ev doers, and comfortable to the Godly, and a relief to the Poor, and oppressed in the Land.

4. The LORDS Throne putteth you in mind whom you should have about the Throne; Wicked Counsellours, are not for a King upon the LORDS Throne, Solomon knew this, who said, Prov: 25, 5, Take away the wicked from before the King, and his Throne shall be established in Righteousness: And Prov: 20: 8: A King upon the Throne, scattereth away all evil with his eyes.

5. The Lords Throne putteth you in mind, that the Judgement on the Throne, should be the LORDS, Take the exhortation. Jer: 22, from the beginning The Prophet hath a command to go to the house of the King of Judah, And say, Hear the Word of the LORD, O King of Judah, that sittest upon the Throne, and thy Servants, and thy People, Execute ye Judgement, and Righteousness and deliver the spoiled, out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the Fatherless, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, Kings sitting upon the Throne of David. But if ye will not hear these words I swear by My Self, saith the LORD, This house shall become a desolation. And verse 7. I will prepare destroyers against thee.

SIR, Destroyers are prepared for the Injustice of the Throne, I intreat you, Execute righteous Judgement; If you do it not, your House will be a Desolation: But if you do that which is right, GOD shall remove the Destroyers, And you shall be established on your Throne; And there shall yet be dignity in your House, for your Servants, and for your People.

Lastly, If your Throne be the Throne of the LORD, Take a word of encouragement against Throne Adversaries, Your enemies, are the enemies of the LORD'S Throne: Make your Peace with GOD in CHRIST, and the LORD shall scatter your Enemies from the Throne;

## The King's Coronation,

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'And He shal magnifie you yet in the sight of these Nation, and make the misled People submit themselves willingly to your Government.

SIR, If you use well the LORDS Throne, on which you are set, then the two words in the place cited. 1 Chron 29. 23. spoken of Solomon sitting on the Throne of the LORD, He prospered, and all Israel obeyed him, shall belong unto you, Your People shall obey you, in the LORD; and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four corners of the Stage, The Lyon King of Arms going before him, and proclaimed His Majesty's free Pardon, to all breakers of Penal Statutes, and made offer thereof. Whereupon the People cryed, GOD Save the King.

Then the King supported by the Great Constable, and Marishal, and accompanied with the Chancellour, arose from the Throne, and went out, at a door prepared for the purpose, to a Stage; and shewed himself to the People without, who claped with their hands, and cryed with a lowd voice, along time, GOD Save the King.

Then the King returning, and sitting down upon the Throne, delivered the Scepter, to the Earl of Cramfoord and Lindsay, to be carried before him: Thereafter the Lyon king of Arms, rehearsed the Royall Lyne of the Kings upward, to FERGUS the first.

Then the Lyon called the Lords one by one, who kneeling and holding their hands betwixt the Kings hands, did swear these words, By the Eternall and Almighty GOD, who Liveth and Reigneth for ever, I do become your Liedge Man, and Truth and Faith shall bear unto you, and live and die with you, against all manner of Folkes whatsoever in your Service, according to the National Covenant, and Solemn League and Covenant.

And every one of them kissed the Kings left Cheek.

When these Solemnities were ended, the Minister standing before the King on his Throne, pronounced this Blessing:

The LORD Bless thee, and save thee; The LORD be

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hear thee in the day of Trouble; The Name of the GOD of Jacob defend thee; The LOR'D send thee help from the Sanctuary, and strengthen thee out of Zion. Amen.

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation, the King sitting still upon the Throne. Ye have this day a King Crowned, and entered into Covenant with GOD, and his People; Look, both King and People, that ye keep this Covenant, and beware of the breach of it, that ye may be the more carefull to keep it, I will lay a few things before you.

I remember when the Solemn League and Covenant was entered by both Nations, The Commissioners from *England* being present in the East Kirk of *Edinburgh*, a passage was cited out of *Nehem. 5. 13.* Which I shall now again cite, *Nehemiah* requireth an Oath of the Nobles and People, to restore the morgaged Lands, which they promised to do; After the Oath was tendered, in the 13 vers. he did shake his lap, and said, *So GOD shake out every Man from his House, and from his Labour, that performeth not his promise, even thus be he shaken out and emptied, and all the Congregation said, Amen.*

Since that time, many of these who were in Covenant, are shaken out of it; yea, they have shaken off the Covenant, and laid it aside. It is true, they are prospering this day, and think that they prosper, by laying aside the Covenant; But they will be deceived, That word spoken then, shall not fall to the Ground, GOD shall shake them out of their possession, and empty them for their perfidious breach of the Covenant.

The same I say to King and Nobles, and all that are in Covenant; If you break that Covenant, being so solemnly sworn, all these who have touched your Crown, and sworn to support it, shall not be able to hold it on; but GOD will shake it off, and turn you from the Throne: And ye Noblemen, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist, or advise the King to break the Covenant, & overturn the Work of God, he shall shake you out of your possessions, & empty you of all your Glory.

Another passage I offer to your serious consideration *Jer: 34. 8.* After that Zedekiah had promised to proclaim liberty to all the LORDS People, who were Servants, and entered in a Covenant he and his Princes to let them go free, and according to the Oath had let them go; Afterwards they caused the Servants to return, and brought them into subjection, verse 14. What followeth upon this Breach; verse 15, *Ye were now turned, and had done right in my sight in proclaiming liberty; but ye turned, and made them Servants again.* And therefore, verse 18, 19, 20, 21. *I will give the men who have transgressed My Covenant who have not performed the words of the Covenant, which they made before Me, when they cut the Calf in twain, and passed between the parts thereof; I will even give them into the hands of their Enemies, into the hand of them that seek their life, even Zedekiah and his Princes.*

If the breach of a Covenant made for the Liberty of Servants was so punished, what shall be the punishment of the Breach of a Covenant for Religion, and the Liberty of the People of GOD? There is nothing more terrible to Kings and Princes, than to be given into the hands of enemies, that seek their life: If ye would escape this judgement, let Kings and Princes keep the Covenant made with GOD: Your enemies who seek your Life, are in the Land, if ye break the Covenant it may be feared, GOD give you over unto them a prey: But if ye keep Covenant, it may be expected GOD will keep you out of their hands.

Let not the Place ye heard opened be forgotten, for it ye have an example of Divine Justice against Joash the Princes, for breaking that Covenant, *2 Chron: 24.* The Princes who enticed to that Breach, are destroyed and in the 24. verse, it is said, *The army of the Syrians came with a small Company of men, and the LORD delivered a very great hoste in their hand; because they had forsaken the LORD GOD of their Fathers: So they exacted Judgement against Joash.* And verse 25. *His Servants conspired against him, and slew him on his bed.*

The Conspiracie of Servants or Subjects, against King is a wicked Course: But GOD in his Rigour of Judgement suffereth Subjects to conspire and re-

against their Prince ; because they rebell against GOD : And He suffereth Subjects to break the Covenant made with a King ; because he breaketh the Covenant made with GOD. I may say freely, that a chief cause of the Judgement upon the Kings house, hath been the Grand-Fathers Breach of Covenant with GOD, and the Fathers following his steps in opposing the work of GOD; & his Kirk within these Kingdoms; they broke Covenant with GOD, & Men have broken Covenant with them: Yea, most cruelly and profidiously have invaded the Royal Family, and trodden upon all Princely Dignity.

Be wise by their Example, You are now sitting upon the Throne of the Kingdom, and your Nobles about you, there is one above you, even JESUS, the King of Zion, and I, as His Servant, dare not but be free with you; I charge you, Sir, in His Name, That you keep this Covenant in all points; If you shall break this Covenant, and come against His Cause; I assure you, the Contraversie is not ended betwixt GOD and your Family : But will be carried onto the further weakening, if not the overthrow of it : But if you shall keep this Covenant, and befriend the Kingdom of CHRIST, it may be from this day, GOD shall begin to do you good, although your Estate be very weak, GOD is able to raise you, and make you reign, maugre the opposition of all your enemies : And how soever it shall please the LORD to dispose, you shall have Peace towards GOD, through CHRIST the Mediator.

As for you who are Nobles and Peers of the Land, your share is great in this day of Coronation, ye have come and touched the Crown, and sworn to support it, ye have handled the Sword and the Scepter, and have set down the King upon his Throne.

I, Icharge you to keep your Covenant with G O D; and see that ye never be moved your selves to come against it any head, or article thereof ; and that ye give no counsel to the King to come against the Doctrine, Worship, Government and Discipline of the Kirk, established in this Land, as ye would eschew the Judgement of Covenant-breakers. If the King and ye who are engaged to support the Crown, conspire together against the

the Kingdom of CHRIST, both ye that do support, & that is supported, will fall together. I press this more, because it is a rare thing to see a King and his Men for CHRIST. In the long Catalogue of Kings, ye have heard recited this day, they will be found who have been for CHRIST.

2. I charge you also, because of your many Oaths to the King, That you keep them inviolably. Be fair to him, according to your Covenant, the Oaths of God are upon you, if directly, or indirectly, ye do any thing against his Standing, GOD, by whom you have taken your Oaths, will be avenged upon you, for the breach of His Oath.

And now I will shut up all with one word more to the King. Sir, You are the only Covenanted King with GOD, & His People, in the World; many have obstructed your Entry in it. Now seeing the LORD hath brought You over all these Obstructions, only observe to do what is contained therein; and it shall prove an happy time to You, and Your House; And because You are small in times of great Difficulty, wherein small strength doth eth to remain with You, in the Eyes of the World, recovering your just Power and Greatness; Then take the Counsel which David when he was a man gave to his Son Solomon, I Kings 2. 2, 3. Be strong, shew thy self a man, and keep the Charge of the Land of GOD: to walk in His Wayes and keep His Commandments; That thou mayest prosper in all that thou doest, wheresoever thou turnest thy self.

After this Exhortation, the Minister closed the whole Action, with Prayer; and the xx Psalm being read, he dismissed the People, with the Blessing.

Then did the Kings Majesty descend from the Stair, with the Crown upon his Head, And receiving a Scepter in his hand, returned with his whole Train in Solemn manner, to his Palace, the Sword being carried before him.

F I N I S H